(SRI S. D. KOTHAVALE)

I can understand the sense. But the sentence is very involved and I think it can be simplified The Law Department should give some attention to this aspect and try to simplify it, and try to see that this section is happily worded. Sir, I shall now consider the Bill on its merits. What I have noticed, Sir, is that Section 3 though it purports to levy a tax on consumption of energy, in effect if the entire section is construed, it would appear that the tax is levied on energy which can be said to be consumed or not at all consumed.

5-30 P.M.

This levy of tax purports to be a tax on the consumption of energy. But if the words are properly construed it amounts to a levy on energy which is not consumed.

Sri H. M. CHANNABASAPPA.—Surely.

Sri S. D. KOTHAVALE.—Particularly I am making a reference to clause (a) in the proviso to Clause 3.

> "Provided that where the units of energy supplied to a consumer are not determined by a meter, but—
>
> (*a*) the units of energy consumed are determined on the basis of any formula adopted by the licensee, the electricity tax shall be levied and paid on the units of energy determined on the basis of such formula;"

Now I have got a specific case in my view. It is this. In the Bombay area formerly, ubject to a minimum of Rs. 2 or Rs. 2-8-0, tariff was levied on the actual consumption of energy. After the promulgation of new tariff by the Electricity Board a new order has come into effect.

(At this stage some Hon'ble Members suggested that the discussion on the Bill may be continued tomorrow and short duration discussions may be taken up.)

MR. DEPUTY SPEAKER.—The Hon'ble Member may continue his speech tomorrow. Sri Sunthankar may now start the discussion on the matter given notice of by him.

DISCUSSION ON MATTER OF URGENT PUBLIC IMPORTANCE FOR SHORT DURATION.

Border Problem of Marathi Areas.

Sri B. R. SUNTHANKAR (Belgaum City).—Sir, I must thank you for allowing me to raise this discussion in this Hon'ble house. It is really unfortunate nay even tragic that I have to raise this discussion in this House.

The border problem of the Marathi areas between the States of Mysore and Bombay is one of the tragedies of the States' Reorganisation and my people, more than half a million in number, are victims of this tragedy. Here is an example of victimisation of a large section of the people amounting to more than half a million, for political cliques, for political manoeuvres and political ends. On account of States' Reorganisation, a great injustice has been done to my people; for the last four years and more my people are trying their best to get this injustice removed. We have tried all peaceful and democratic methods to get this injustice undone. We have left no stone unturned and as all our attempts proved futile, my people were forced by the circumstances to take resort to the no-tax campaign in the form of non-payment of land revenue. This no-tax campaign in Marathi border areas in the form of non-payment of land revenue or assessment has been launched since April last. This no-tax campaign has not sprung all of a sudden. I may say that it is the culmination of a long drawn struggle lasting for more than four years.

[MR. SPEAKER in the Chair.]

This no-tax campaign has been started in selected 148 villages and these villages are from talukas of Belgaum, Khanapur, Chikodi of Bel-

gaum District, Karwar Taluka from Karwar District and Bhalki and Aurad Taluks from Bidar District. The Chief Minister in an interview to the press some time back tried to misguide the public by giving incorrect information and figures. I regret to note that the Hon'ble the Chief Minister played jugglery with figures. He gave figures for the whole talukas instead of for particular villages that we have selected for this no-tax campaign. It is not fair, I submit, to us as well as to the public. The public should get correct and exact information. That is what I expect from the Hon'ble the Chief Minister. I may quote a Marathi saying which means "Even if the old woman tries to cover the cock, the Sun does not cease to rise."

Sri B. D. JATTI (Chief Minister).—It is equally applicable to Sri Sunthankar also.

Sri B. R. SUNTHANKAR.—I hope the Hon'ble the Chief Minister will bear this in mind. The no-tax campaign, as I already said, was started in 148 villages of these various talukas. We have selected purely Marathi areas and purely Marathi villages, because we have been taking all precautions that we should not come in conflict with the Kannadigas. Our fight is not with Kannadigas nor with Kannada language. We are fighting against injustice, and we are fighting for a just and right cause.

I may give figures of the villages we have selected for this campaign. From Belgaum taluka we have selected 60 villages; from Khanapur Taluka we have selected 37 villages; from Chikodi Taluka 4 villages; from Karwar taluka 10 villages; and 37 villages from Bhalki and Aurad talukas of Bidar District. This no-tax campaign is conducted by the Maharastra Ekikarana Samithi in collaboration with the Samyuktha Maharashtra Samithi of Bombay.

This struggle is being conducted jointly by both these Organisations under the auspices of the Border Struggle Committee. Sir, 31st July is the end of the Revenue year. If you look to the figures of recovery of assessment this year, it is clearly obvious that Government have so far failed to recover the revenue dues. Whatever recoveries they have made were paid by outsiders and from such lands which are under the custody of the Government under court of wards and our villagers are strong, they are adamant and therefore they refused to pay. The collection in our area, normally, is cent per cent and there would be normally no arrears outstanding. Let the Government compare the figures of recovery of this year with the recovery of the last year; there everything would be clear. I have already said that this no-tax campaign has not at all sprung up all of a sudden. It started four years back. Our agitation started with the announcement of the Report of the States Reorganisation Commission. Belgaum was the first to register its protest against the recommendations of the States Reorganisation Commission. There were huge demonstrations, hartals, meetings and protests in our areas. On the day when this Report was published on the 10th October 1955, more than a thousand protest telegrams were sent to Delhi to the Prime Minister, protesting against the recommendations of this Commission. Then, Sir, Memoranda signed by one lakh and 27 thousand people—men and women and students—also were sent to the Prime Minister demanding merger of these Marathi areas with Maharastra.

Then Sir, the Maharastrian Members of the District Local Boards and the School Boards resigned their seats as a protest. The Members of almost all the Gram Panchayats in our areas have resigned. Then in the month of November 1955, a bye-election took place in Belgaum taluka. Our Samithi fought this bye-election only on this issue.

Sri S. D. KOTHAVALE (Chikodi).—Sir, the list of Business in the Assembly is: "to raise a discussion on the no tax campaign launched in the border areas of Belgaum, Karwar and Bidar Districts". So, I feel that the remarks of the Hon'ble Member must be confined to the no tax campaign and not to the history of the activities of the samithi. Secondly, rule 59 speaks of a short duration discussion. The Hon'ble

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Member is proceeding as if he can take any time on the matter.

Mr. SPEAKER.—As regards the first point, I read the whole thing because the List of Business of the day does not contain what the Hon'ble Member wants to raise. In fact, all this is in the letter in which he has said :

> "I briefly state the reasons for raising the discussion as follows :— The no-tax campaign is launched in selected 148 villages in the talukas of Belgaum, Khanapur, Chikodi, Karwar, Aurad and Bhalki in the Marathi border areas as a protest against the policy of the Mysore Government to refuse to solve the border problem and in support of the merger of the Marathi areas in the Bombay State. The campaign is conducted jointly by the Maharastra Ekikaran Samithi and the Samyukta Maharastra Samithi. The attempts on the part of the Government to recover land revenue from land holders in these villages have failed. In spite of the coercive measures such as attachments and threats to forfeit lands, the landowners refuse to pay the assessment to the Government. As a consequence grave situation has arisen in the whole of Marathi border areas which concerns the lives of lakhs of people there. It is very urgent that the House should get an opportunity to be acquainted with this grave situation."

So, it is rather a comprehensive explanation. I have been watching what he says. I agree with the Hon'ble Member Sri Kothavale that the statement should be as short as possible. I request the Hon'ble Member Sri Sunthankar, to be as brief as possible, for, on account of want of time, I am not in a position to give him more time for his speech. So far as his remarks are concerned he has been correct.

Sri B. R. SUNTHANKAR —I will not take much time. I was simply explaining the background. Sir, then, in that bye-election in the Belgaum taluka which was fought only on this issue, *i.e.*, whether the Marathi border areas should go to Karnataka or to Maharastra, we won the election and here is my friend Hon'ble Sri Samaji who was elected. On 17th and 18th of January, there were huge demonstrations and disturbances in which five persons—4 from Belgaum and one young lady from Nippani—.....

Sri S. D. KOTHAVALE.—He is still digressing. My objection is that he should confine himself to the no-tax campaign.

Mr. SPEAKER.—No, I cannot agree there. He is giving the background. I have already read the explanatory note which is very comprehensive. But, for want of time, I request him to be as brief as possible.

Sri B. R. SUNTHANKAR.—Then, Sir, satyagraha was started from 9th March 1956. It lasted for six months. More than five thousand men and women participated in it of which nearly 2,000 were women and the sentences ranged from 3½ months R.I. to 11 months R.I. By the end of August, satyagraha was suspended on the assurance given by the Home Minister in the Lok Sabha at the time of passing the States Reorganisation Act. The Prime Minister also gave us assurances. On those assurances, the satyagraha and the agitation in general was suspended at that time.

Then, Sir, the States Reorganisation came. On the 1st of November, when the Act was given effect to, we raised our protests. Huge demonstration took place on the first of November 1956 throughout our Marathi areas. These demonstrations were on an unprecedented scale, particularly those in Belgaum. I had occasion to make a reference here in this House to the silent procession of nearly 30,000 people in Belgaum. This border question was left to the Zonal Council by the Parliament. The Western Zonal Council met twice or thrice during the course of the past 2½ years without any effect and thereafter the question was left to the two Chief Ministers of Bombay and Mysore. The two Chief

Ministers met 3 or 4 times, but their meetings brought forth no results. As one of the statements after their meeting revealed, there was no identity of approach between the two Chief Ministers. The Mysore Government, I submit, is just like Duryodhana. Just as Duryodhana refused to part with soil which could stand on needle's end to the Pandavas, in the same manner--

Mr. SPEAKER.—You mean that you are Pandavas and the people here are Kauravas ?

Sri B. R. SUNTHANKAR.—I am not taking the simile to that length. The Mysore Government has persistently failed to concede the just demands of our people. The Central Government also has failed to implement the assurances given by them in the Lok Sabha. The situation was aggravated by the anti-Marathi attitude and policies of the administration revealed in the fields of all its activities. To be a Marathi speaker or a Maharashtrian is a disqualification in this State. This attitude of Government has created bitterness in the minds of my people in this State. The Marathi people are barred from Government services. This morning I had occasion to refer to one such matter. I have got a copy of that letter with me.

Mr. SPEAKER —You need not refer to that. I have said that I would look into it and if necessary I will take it up with the Chief Minister.

Sri B. R. SUNTHANKAR.—Our educational institutions are treated in a step-motherly fashion. Their growth is throttled. I cannot take much time ere by giving details.

Sri B. D. JATTI.—Will you give more details as to how they are throttled ? We would like to know it.

Sri B. R. SUNTHANKAR.—As I have no time I cannot now give details.

Sri B. D. JATTI.—You said that Marathi people are being throttled. It is a wrong statement.

Sri B. R. SUNTHANKAR.—There are training colleges and institutes in Belgaum and Bidar, but they are not given sufficient scope for training. Similarly, there is the question of the affiliation of the Rani Parvati Devi College to the Poona University. The Marathi people are clamouring that this college should be affiliated to the Poona University, but this Government has refused it.

Mr. SPEAKER.—It is not this Government but it is the Government of Bombay which has refused it.

Sri B. D. JATTI.—I was also a member in the Bombay Legislative Assembly and responsible to the Government then existing. It was the Bombay Government which decided not to give permission to the Rani Parvatibai College to affiliate with the Poona University. Probably, the Hon'ble Member does not know it.

Sri B. R. SUNTHANKAR.—That is my impression.

Sri B. D. JATTI.—We should not go by impressions. We should have correct information.

Sri V. S. PATIL (Belgaum I).—In both the Karnatak University Act and the Poona University Act there is a provision which gives power to this Government as well as to the Government of Bombay to give its consent to the affiliation of a college in one area with a university in another area with the consent of the university concerned. When this college approached the Karnatak University for granting permission for affiliation that university refused. Subsequently the Government also refused permission. At that time it was the Bombay Government which refused permission. Now the power has come to this Government and this Government also has refused permission. If it wanted to do justice to this college and the Marathi people, it could have granted the permission.

Sri B. D. JATTI.—Am I to understand that the Government of Bombay also was unjust ?

Sri V. S. PATIL.—Yes, certainly. They wanted to favour the Kannada people residing in that State and that is why they have done injustice to us.

Sri B. D. JATTI.—Then where is the point in going back to Bombay State where they are not going to favour Maharashtrians ?

Sri B. R. SUNTHANKAR.—Our Marathi schools are being converted into Kannada schools. The school at Bhutaramhalli which was a Marathi Primary School was converted to a Kannada Primary School. There is a Kannada Girls School at Kadiye in Karwar taluka which was formerly a Marathi Primary School. That school is now converted into a Kannada Girls School. I can give any number of examples like this.

Then, Sir, the Marathi letters from milestones and signboards are removed and they are replaced by the Kannada letters. It will be clear from these things that the Government is out to wipe out the Marathi language from the Marathi areas and wants to *kannadise* them. I pointed out these facts to show that the situation in the Marathi areas was aggravated by such actions of the Government. So we had to start a direct action.

Sri S. D. KOTHAVALE.—Does the member say that the Government removed these signs ?

Sri B. R. SUNTHANKAR.—Yes. What about the milestones belonging to the P.W.D ?

Sri S. D. KOTHAVALE.—There is a proverb in Marathi (*Chorachya ultya bomba*).

Sri V. S. PATIL.—I rise to a point of order. My friend Sri Kothavale said : "*Chorachya ultya bomba.*" Is this expression parliamentary ?

(*No answer*)

6 P.M.

Sri V. S. PATIL.—A ruling is not given on my point. He is accusing us as if we are thieves.

Mr. SPEAKER.—If the Hon'ble Member goes on finding a meaning for which there is no meaning, I can only say that it should not be done. I think it is not unparliamentary. On the contrary, we must enjoy such things.

Sri B. R. SUNTHANKAR.—So the question in our border areas is the question of our very existence—the existence of language, education and all that culture means. So, as the last resort we had to start direct action since the 1st of November 1958 and that direct action was launched in the form of satyagraha, satyagraha in a restricted form in the beginning. Only 12 people were offering satyagraha at five centres chosen. Those five centres are Belgaum town, Nipani town, Khannapur town, Karwar town and Balki town. In these towns satyagraha was launched and in the beginning daily 12 persons were offering satyagraha in two batches of six each, one batch coming from the border areas and the other batch coming from the Maharashtra areas. Very prominent persons, leaders of Maharashtra, had participated in the satyagraha. There were two M.Ps. Mr. Nana Patil and another Mr. Patil from Miraj. These two M.Ps. and four M.L.As. from Bombay State and other prominent leaders had participated ; leaders like Madhava Rau Bagal of Kolahpur had participated in the satyagraha. Three of the M.L.As. were sentenced to eight months' imprisonment. Section 37 of the Bombay Police Act banning processions and meetings has been imposed for months together. So there are no civil liberties ; there was no freedom of speech or freedom of processions. The sentences given to satyagrahis ranged from 3½ months to 8 months. Even women satyagrahis were sentenced to 7 months' imprisonment and some of them to rigorous imprisonment. I regret to place before this House the atrocities committed by the Mysore Police on the satyagrahis. The satyagrahis, while they were in the custody of the Police were beaten, thrashed, and kicked. Even women satyagrahis were ill-treated. Several complaints have been made to the authorities, to the Deputy Commissioner, but no action has been taken so far. Our Samithi had published a pamphlet giving all such *bona fide* complaints. We do not know whether these complaints were investigated into or what action has been taken in respect of these complaints. I think Government is keeping quiet over all these things. Satyagraha was conducted for six months, and nearly 8,000 people had participated in the satyagraha in the five centres. I am quoting

from the figures given by the Chief Minister in this House. According to us, the figure is about 11,000 men and women; of them more than 2,000 were women who had participated in the satyagraha.

As the satyagraha was found to have no desired results, my people had to go a step further. I may bring to the notice of this House that the satyagraha campaign was conducted in a very peaceful, disciplined and orderly manner. All the visitors and spectators who had witnessed the offering of satyagraha in the various centres in the street squares or in front of the Deputy Commissioner's office would bear this out. Since the month of April, this satyagraha was switched on to non-payment of land revenue in selected areas. In the selected villages, as I have already told the House, the villagers had voluntarily joined this campaign, This fact should be taken into consideration. It is not that we or the Samithi imposed this campaign on the people. When the decision of no-tax campaign was taken in all the villages, the villagers had gathered together, they had several meetings; they considered over the questions and all the pros and cons of the no-tax campaign and vlountarily decided to join the campaign. Every village joining the no-tax campaign has its own 'no-tax campaign committee' and the campaign is conducted under the auspices of that committee that village committee conducted and controlled this campaign. All attempts made by the Government to recover land revenue so far have substantially failed. The Government have tried some coercive measures. When the land owners refused to pay land assessment, notices under section 148 of the Bombay Land Revenue Code were issued.

Sri B. D. JATTI.—Is it illegal?

Sri B. R. SUNTHANKAR.—I do not say that it is illegal, but it is one of the measures which Government have adopted in this respect. Notices under section 148 of the Bombay Land Revenue Code were served on thousands of landlords in these areas, demanding payment of assessment within 10 days, failing which further action would be taken.

I would like to point out the salient fact that our people and our landowners have not yielded to these threats contained in the notices. Then the Government issued Notices under Section 153 of the Bombay Land Revenue Code proposing forfeiture of the, lands. In Belgaum taluk 1200 such notices were served on landowners. In Khanapur taluk more than 1,800 notices were served—the exact number is 1,880. In twenty villages in Khanapur taluk, notices under this Section have been served on all the land-owners and khatedars in these villages. One Co-operative Society and one Co-operative Bank in Khanapur have been served with notices under Section 153 proposing forfeiture of lands for default. Now, Government is proposing amending the rules under the Land Revenue Code, A notification has appeared in the Gazette of 2nd July 1959, which proposes to amend the sub-rule 4 of Rule 129 of the Bombay Land Revenue Rules, empowering the Deputy Commissioner "to bid at the auction and purchase the land or other properties at not less than the upset price of that property". Government is, therefore, convinced that if the forfeited lands are taken out and sold in auction, no bidders would come forward. That is the reason that Government thought it necessary to resort to this step. I may also point out the instance Bardoli. In 1929 in Bardoli taluka no tax campaign was conducted under the leadership of Sardar.....

Mr. SPEAKER.—The Hon'ble Member has already taken 43 minutes. Let him leave Bardoli to his friend Sri V. S. Patil.

Sri J. B. MALLARADHYA (Nanjangud).—Is there no time-limit, Sir?

Mr. SPEAKER.—I have purposefully not fixed any time because the maximum time allowed is 2½ hours. I want no grievance to be made and let my Samithi friends have their full say in the House.

Sri B. R. SUNTHANKAR.—Sir, I was pointing out that even the British

(SRI B. R. SUNTHANKAR)

Imperialists did not think it expedient to change the rules during the no-tax campaign in Bardoli. But this Government is feeling such expediency.

Sir, the attempts of this Government so far to recover land revenue have failed. There have been cases of attachments. But all the efforts of this Government have been in vain. No panchas are coming forward in these villages for panchanama. Government is trying to put obstacles in the way of the agriculturists in the distribution of fertilisers. Ammonium sulphate was refused to cultivators because they do not pay land revenue. We had to make an agitation to get these chemicals. Extracts of records of rights are refused because payment of assessment has not been made. There are cases in which the amount of assessement is being deducted by the Talathis from the tacavi loans given to cultivators. Government employees and employees of District, Local and School Boards are served with notices that if they do not pay the assessment of land revenue the amount of assessment would be deducted from their salaries. Even village officers have joined, of their own accord, this campaign and they have taken sides with the people there. In ten villages, patels and sanadhis have either resigned or have been suspended. In these villages there are no village officers. Thus Government administration has come to a standstill in these ten villages. This number will be augmented as days pass by and as this no-tax campaign gains momentum. Our people, I may humbly submit, are not willing to budge an inch. They are determined to fight to the last. All development works in our areas have stopped. People refuse to co-operate with the Government. I can quote here the example of a village. About 6 or 7 miles from Belgaum, in a village called Basurtha, a project for an embankment costing one lakh 99 thousand rupees, which the people there urgently require, has been proposed. But the people there have foregone that benefit for this cause. I have already brought to the notice of the House that my people have built up strong organisations. These organisations are taking to constructive activities. Disputes in the villages are being resolved by these village organisations, by these village Samithis. We are taking to Prohibition voluntarily. Though the Minister might claim that there is a Prohibition Act and Prohibition is succeeding well our experience is that Prohibition is not in existence anywhere. But in our area, we have taken up this campaign seriously and in 3 or 4 villages, people have taken oaths that they would abstain from drinking habit.

MR. SPEAKER.—That is very good Panchayat raj.

SRI S. D. KOTHAVALE.—It is his Raj; not Bombay or Mysore Raj. It is Sunthankar's Raj.

SRI B. D. JATTI.—We will invite Sunthankar to other areas in order to continue the good work.

SRI B. R. SUNTHANKAR.—I am convinced that at least it is not Kothavale's Raj anyhow.

This, Sir, is in short the state of affairs in the Border areas. Sir, I would now ask: Why all this agitation?

Sir, I would appeal to the Hon'ble Members of this House to consider why my people are undergoing all these hardships and sufferings, why my people are fighting persistently, consistently, and doggedly. It is no use pooh-poohing or beilittling the campaign. That is not going to solve the problem. What is our demand? I submit, Sir, our demand is that our Marathi areas should be merged with the Maharastrian areas in the Bombay State. Our areas are contiguous, homogeneous and compact areas.

SRI J. B. MALLARADHYA.—Is the matter raised by my friend, Sri Sunthankar, within the powers of this House or the Government?

MR. SPEAKER.—He also knows about it.

SRI J. B. MALLARADHYA.—It has to be decided by the Parliament according to the Constitution.

SRI V. S. PATIL.—He is appealing through this House to the Government of India.

Sri J. B. MALLARADHYA.—But this House has no power !

Sri B. R. SUNTHANKAR.—This House can recommend.

Mr. SPEAKER.—We can make many recommendations. If the Hon'ble Member wants any reply from the Chief Minister, it is much better that he finishes it early. Otherwise, he will have no reply. I will wait for 2½ hours. If the Hon'ble Member himself takes 2½ hours, there will be no reply.

Sri K. S. SURYANARAYANA RAO (Mysore City).—It is necessary that a reply should be given.

Sri B. R. SUNTHANKAR.—Our earnest appeal is that this border problem should be solved according to certain recognised principles and those principles are enunciated in the Pataskar Report in the case of border areas of Madras and Andhra. These principles are contiguity, village as a unit and linguistic majority. Apply these principles and take whatever is yours and give others whatever belongs to them. Measure it by one yard-stick. There are certain contiguous Kannada areas in Bombay State, in Kerala State, in Madras State and in Andhra State. In all the four States, there are contiguous Kannada areas. This Government can obtain them on these principles. But this Government is forgoing those areas for the sake of our areas. I may say that this Government is betraying the Kannadigas in the outlying States. Coming to my last point, I submit that our people do not wish to remain in this State. They wish to go back to the Bombay State to join their Maharastrian brothers. The wishes of the people should be supreme in a democracy. That is the important factor in a democracy. Rousseau, the Father of modern Democracy, has laid down the famous dictum, that sovereignty belongs to the people. Sovereignty must belong to the people. I appeal to this House, I appeal to the Government and I appeal personally and particularly the Hon'ble the Chief Minister that the wishes of the people should be taken into consideration and should be conceded. All the Marathi people are unanimous on this demand. You will not find a single Maharastrian who would willingly submit to this Mysore State, to remain in the Mysore State. Our people are not reconciled and will not be reconciled to this reorganisation. That fact should be borne in mind by all concerned. It will be simply an illusion, Sir, to think that our people have accepted this reorganisation or they are now reconciled to the Mysore State or the Mysore Administration. It will be merely an illusion. One should not deceive himself and deceive others also. So, with these few words I have placed a few facts as briefly as possible.

Mr. SPEAKER.—What briefly? There is one common thing, that the Hon'ble Member, like other members cannot finish his speech early.

Sri B. R. SUNTHANKAR.—Again, I appeal to this Hon'ble House, to the Hon'ble Members of this House and the Government and the Hon'ble the Chief Minister that they should take into consideration all these facts, the grave situation that is prevailing in the border areas and do us justice and allow us to go back to our mother land, that is Maharastra.

Mr. SPEAKER.—I am wondering whether I can allow the members who want to take part in the discussion before the Chief Minister's reply. There are six members desiring to speak. It will be very convenient for the Chief Minister to reply in the end.

Sri V. S. PATIL.—If there is no sufficient time today, this can be taken up even tomorrow.

Mr. SPEAKER.—It is not merely a question of want of time today. The whole discussion cannot exceed 2½ hours. The Chief Minister may take at least one hour. We have already taken one hour. So only 30 minutes will remain.

[Sri BALAWANT RAO (Bhalki) spoke in Hindi.]

6-30 P.M.

†Sri V. S. PATIL.—Sir, I will not take much time of this House, for practically everything that has got to be said on the floor of this Hon'ble House has been said by the last two speakers. But, I should like

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to ask this Government only one question. When the States Reorganisation had taken place and various areas brought into one State, is it not the duty of this Government to set that all sections of people are emotionally one ? Is it not the experience of this Government during the last 3 or 4 years that, even though several attempts have been made by this Government to have an emotional integration the result was absolutely zero so far as Marathi area is concerned ? Sir, the Marathi area is from the beginning trying to get out of this clutchii even before this integration was made. Knowing full well that the desire of the Marathi people in that area is to go to Bombay and particularly, to Maharastra, this Government is so adamant as to not leave us to go to Bombay. Is it in any way beneficial to this Government and to this State at all ? It is merely the bigoted nature of some Congress people that has come in the way of the Marathi people as well as is the way of the Government. It is not the Government's policy, I suppose Sir, because the Government does not consist only of Belgaum district or for that matter of fact, only of Northern Karnatak. It consists of the old Mysore State also. Sir, I have nothing to allege against these people, But, people who know us very well are in our way.

Sir, so far as my friend Sri Kothavale is concerned, I can say one thing and that is, whenever a man is converted to another religion, he becomes bigoted. That is the fate of my friend Sri Kothavale. His mother tongue and father tongue is Marathi ; he is educated in Marathi; as he has come to Karnatak area and practising there, he wants to show that he is a very very keen Kannadiga. That is why he is hampering our progress. I appeal to him and to the Government and the Party in power.

Karnataka which had been divided into two different parts has been brought into one State. It is a great joy for us. When Bellary was proposed to be separated, I have presided over several meetings to see that the part was brought into Karnataka. It is our desire that the Government should be conducted in the language of the people and not in any foreign language. It is the basic principle of the re-organisation. People who are joining Marathi area desire to have a Government run in their own language. If they desire so, is it their fault ? Are they to be kept in bondage ? It is the only thing which I wish to appeal to the Chief Minister as well as to the Members of this House. Even though I am a double graduate and practising for 31 years as a Pleader, I could not master this language even though it is beautiful, even though it is rich. Still, how can I expect the illeterate persons of my Marathi tract, to master this language. It will require hundreds of years ; more than a dozen generations to master this language. Our people who had come here 3 or 4 hundred years, have mastered this language and are living here.

Then, Sir, out of the 100 Tahsildars that were taken, there is no Marathi candidate at all. Our Marathi people are being persecuted here and being troubled. This has terrified the border people that they will not get justice at the hands of these bigoted Kannadigas. So far as old Mysore people are concerned, they are very kind to us.

MR. SPEAKER.—Sri Patil, you dubbed all of us as bigoted. (*Laughter*)

SRI V. S. PATIL.—I am not blaming the Kannadigas of the other areas. But, so far as my district is concerned, they are bigoted.

MR. SPEAKER.—So, Bijapur exempted ?

SRI V. S. PATIL.—Yes, Sir. But, so far as Dharwar and Belgaum Kannada people are concerned, they are bigoted people.

MR. SPEAKER.—What about Chikodi people ? (*Laughter*).

SRI V. S. PATIL.—Not the whole of Chikodi. Three or four parts of Chikodi taluka will definitely come to Maharastra. Only some area will go along with my friend Sri Kothavale.

(*Laughter*)

Where there is a Kannada majority according to the last Census we are

ready to concede that that part should go to Karnataka and on no account should it go to Bombay. On the contrary some of my friends practising at Belgaum and who have got luxurious practice they are pressing me to press for the inclusion of the whole of Belgaum District in Maharashtra. That shows the working of the mind of both the intelligentsia and the illiterate people. Everybody knows that an agriculturist will go to any length to save his land. There have been quarrels over an inch of land resulting even in death. That shows why these people are ready to give up everything that they have got for this cause. I am sorry that the Chief Minister should say that there is no campaign of no-tax there. This House must know how much we have been harassed. In Kerala when the Samara Samithi started its campaign to overthrow the Government, what was the punishment given by the Government to the satyagrahis? It was only one or two weeks' simple imprisonment; but what is the punishment meted out to our people. The least is 3 months and the maximum is 9 months hard labour. I can show to this House that in the case of 6 or 7 ladies who have undergone 3 months hard labour this Government has appealed to the High Court to enhance their punishment. This shows how vindictive they are against the Marathi people. This shows clearly that we have no place in this State. If the Government forfeit the lands, as they threaten to do because they have got every right to do it, at the most we would be evacuees and we would have to go to Bombay leaving behind our lands and we are prepared for that. Otherwise we would not have taken up this campaign. But then the question remains: is this Government going to respect democracy, the wishes and the desires of the people or does it want to keep what has been by mistake given to it? The expresion "*Choracha ulta bomba*" used by my friend Sri Kothavale applies to them very well. What you got by illegal means you want to maintain with force and by raising your voice loudly. That is what is done against us by Sri Kothavale and his colleagues. So I appeal to the good sense of the House and request the Chief Minister and the Cabinet to release us as early as possible from this bondage. That is the reason why we have taken up to this campaign of no-tax to which a reference was made by my friend Sri Sunthankar. About 11,000 people resorted to Satyagraha, but this Government did not prosecute them at all. They released more than 8,000 people. The Government is meant for maintaining law and order and to prosecute everyone, whoever he may be, who commits a breach of law. But this Government did not do that. That is an enormous defeat on the part of the Government. When the Government did not prosecute the people, we had to call the Government to every house and to every nook and corner. That is the challenge given by the people in their own submissive and peaceful way. I appeal not to the bigoted people like some of the friends from our district, but to the reasonable and democratic people to release us as early as possible.

†Sri S. D. KOTHAVALE.—Mr. Speaker, Sir, I have very carefully heard the speeches—

Sri N. O. SAMAJI (In Marathi).—[Has the Hon'ble Member sent previous intimation to the Speaker about his intention of participating in this debate?]

Mr. SPEAKER.—When I allow a member it must be taken for granted that he has asked for my permission beforehand. I do not understand why the Hon'ble Member wants to raise this question now. You had your say. Let the other side also be represented.

Sri S. D. KOTHAVALE.—I listened very carefully to the speeches made by the Hon'ble Members in support of the present motion. This subject is raised as a hardy annual from year to year. Thanks to the efforts of my friend Sri Sunthankar and his friends. The Hon'ble Member Sri V. S. Patil discribed us as bigoted people. Far from it. If there is bigotism it is on their side and I shall presently show how it is. I do not know from where he got the information that my mother's tongue

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was Marathi. It is far from the truth. My mother's tongue was Kannada.

AN HON'BLE MEMBER.—What was your father's tongue ?

SRI S. D. KOTHAVALE.—My father's tongue was not Kannada, but my mother's tongue was. It is true that I was educated in Kolhapur where there was no Kannada school. It should be said to the credit of the Kannada areas in the old Bombay State that provision had been made for teaching Marathi wherever Marathi population existed. In Chanda which can be said to be on the border of Marathi speaking areas, Marathi schools have been in existence for the last 60 years. That shows the magnanimity of the Government and the municipal administration of Hubli.

SRI V. S. PATIL.—Which Government ?

SRI S. D KOTHAVALE.—Bombay Government. But the credit should really go to the Hubli Municipality. It was within the limits of the Hubli Municipality and the Government as such had no say in it. And yet the Hubli Municipality started Marathi schools within its area. On the contrary, many Kannada areas were under Maratha princes like the Kolhapur Maharaja and the Jamkhandi Princes. Though these areas were overwhelmingly Kannada, no Kannada schools were started there and an attempt was made to suppress Kannada and eliminate it from the school curriculum. No such allegation can be made against the Kannada areas and the Kannada local authorities in our area. For instance, I can say with personal knowledge that in Belgaum District Marathi schools were run in all Marathi speaking areas whether they were in a majority or in a minority, even though the Presidents of the Local Boards had all along been Kannada men. So I can speak with personal knowledge that if allegations are made that Marathi schools have been closed, such allegations are most unfounded and untrue.

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That is how the matter stands. On the ideological aspect to which a reference was made by Sri Sunthankar, I think he has committed a great error. The reorganisation of the States did not proceed only on the language basis; language was one of the factors taken into consideration and economic, geographical and financial integrity of the areas was a great factor which was taken into consideration by the Reorganisation of States Committee and the Parliament while passing the reorganisation law. Administrative convenience was also a factor taken into account. Language came in only after these factors were considered and not by itself. As far as possible the districts were taken as a unit ; in some cases taluks. The Fazl Ali Commission considered districts and taluks as unit only for the purpose of preserving the financial and economic integrity of the area; taluks and districts were taken into account for the purpose of constituting reorganised States. What would happen if villages were taken ae a unit as suggested by Sri Sunthankar, is that it is going to lead to a great calamity in the whole of India.

A reference was made to ths Pataskar formula. Sri Sunthankar forgets the historical background. Another State that is, the Andhra State, was formed and it was constituted roughly out of areas which were admittedly Telugu speaking areas and the subsequent delimitation of boundaries was left to a Boundary Commission as agreed to by the concerned States. That Boundary Commission consisting of Sri Pataskar evolved this formula with the consent of the parties concerned. All objections and considerations were taken into account and the Reorganisation of States Bill was passed into law and it had been brought into action, but a reference was made that if there were to be a small adjustment here and there to be made, that could be done by the Zonal Council. 'Small' does not mean transfer of territories miles together and it is unthinkable. My friends who are double graduates and law graduates should realise the fallacy of their argument in this connection. Therefore, it is incorrect to say that either the Prime Minister or the Home Minister ever gave such promise

Only a minor adjustment here and there could be thought of; no transfer from one area to another was contemplated. Any minor adjustment could be done only with the consent of the States concerned and not otherwise. That cannot afford a ground for a popular agitation. Tharefore, the agitation carried on by my friends or the Maharashtra Samithi or other organisation is most unconstitutional and they are doing more damage to the people they are seeking to serve. My friends said that the people there are victimised and harassed, but by whom? not by the Government but by the raorganisers and leaders of the Maharashtra Samithi. Most of the people in the area are illiterate and ignorant. They do not know the implications of what they are called upon to do. I can speak with personal knowledge of Chikodi taluk from where I come; I know how the satyagraha was conducted. A large number of people came from Bombay State, from Nasik, from Poona, from Khandesh,-a large number came from outside. That was also true of the so-called satyagrahis in Belgaum and Khanapur and even Bidar. But I can speak with personal knowledge with respect to Chikodi taluk and Nipani where the satyagrahis... [*Interruption from Sri L. B. Birje*] I am not yielding. I am not speaking on behalf of the Ministry but as a member of this House. I do not know why Sri Birje is making a departure from such truth, if he permits me to make that expression. Secondly, I know how these leaders of the movement went from village to village begging of persons to contribute money, and sometimes coercion was brought about and some of the satyagrahis were imported from the villages under a sort of compulsion. Therefore, the satyagrahis were not persons joining the movement voluntarily; they were persons who came by force. Some of the traders who employed labour in the tobacco godown were leaders of this movement; they gave their wages for the day and the workers were allowed to participate in the movement at the instigation of these persons in the hope that the Government was not going to arrest these people, not knowing anything about this campaign. It has completely failed; that is the reason why it was called off by the M.E. Samithi and other organisations. If it were a success, why was it called off? That is one aspect.

Now as regards the no-tax campaign, I think the little said about it the better. So far as my taluk is concered, I can speak with personal knowledge. My friend said it was started in four villages but, so far as I know, only three villages were declared. He has not given the names of the villages. This campaign was declared in three villages—Hadnal, Padlihal and Nachanal. With respect to Padlihal, my information is that more than 95 per cent assessment is recovered and in respect of the fourth village to which a reference is made, the recovery of assessment is practically cent per cent and it is voluntarily paid. There are only two villages in respect of which assessment is partially received and partially not recovered. I happened to meet persons from these villages. I asked the villagers about this campaign. They told me that they are absolutely ignorant and illiterate. Persons belonging to the unsocial elements, goondas from Kolhapur district, people who have several convictions under the Penal Code to their credit, have invaded the area and are encouraging the people to commit acts of sabotage, arson, etc. These poor villagers are terrified into acting in a manner the meaning of which is not clear to them. I am surprised to hear that some of the leaders of the movement have surreptitiously and secretly paid their assessments, probably knowing full well that their properties would be in danger if the no-tax campaign should fail. The people of the affected villages ask these leaders why they are persuading the villagers not to pay assessment, while they themselves, who are traders and who earn money in non-agricultural trades, are paying sales-tax etc. There is no reply to such an argument.

Sri Y. VEERAPPA (Holenarasipur).—Is it not a fact that Sri Sunthankar has

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fully paid the assessment and has obtained a receipt ?

Sri S. D. KOTHAVALE.—That is true. While passing through the streets of Belgaum, I heard an uproar. Newspaper boys were shouting in Marathi that Sri Sunthankar should be ostracised from the community, etc.

Sri B. R. SUNTHANKAR.—Sir, I must be given an opportunity to explain. It is a personal allegation.

Sri S. D. KOTHAVALE.—The Hon'ble Member should have explained earlier. Sir, I submit that this is the way the leadership is working there. When the leaders themselves have no faith in the no-tax campaign, how could the followers have faith? Sri Sunthankar calls these persons as "my people". I do not understand what he means by that expression. Sir, the no-tax campaign has failed totally. If anyone is benefited by the campaign, it is the goonda element. I would however request the Hon'ble the Chief Minister and Mysore Government to be kind to the people and afford them protection from the clutches of the unsocial elements.

On the principle of integration, I need not dwell much on it. Reorganisation has not been effected on purely a linguistic basis. If the village is to be the unit, the boundaries of all the States in India would be upset. Nowhere in S.R. report do we find the suggestion for taking village as the unit.

Sri V. SRINIVAS SHETTY (Coondapur).—If we accept it, then Bangalore also will go.

Sri S. D. KOTHAVALE.—Yes. Bangalore would go to Madras. Agitation of this kind isnot desirable in national interests. Let my Hon'ble friends learn wisdom and in the larger interests of the State, let them pursue the ideals set up in the Five-Year Plans. Let them endeavour to bring about better economic conditions and better standards of life to the villagers. If our energies are to be wasted on such fruitless efforts, on such bigotism, it will spell ruin. My friend Sri V. S. Patil called me a bigot. Sir, I know the excellent literature of both Marathi and Kannada. That is the reason why I am having a balanced view of the whole thing.

[*There were several interruption in Marathi*]. Therefore, in national interests, if the Marathi friends honestly desire the unity of the country let them not try to divide the State by appeals to petty linguism and fanaticism. They will thus be doing much damage to themselves and to the country. I would earnestly appeal to them to put an end to this agitation and save the poor people whom they want to serve. I am not attributing any motive to my Hon'ble friends, but I wish to say that their attempt is only intended for propaganda purposes. Let us all put our heads together and earn for these people more bread so that we and they could live and work together and look forward for better days.

Sri B. D. JATTI.—Sir, I have heard very carefully the speeches made by Sri Sunthankar and his two friends who are working for the Maharashtra Ekikarana Samithi. This is not the first time that Sri Sunthankar has tried to make some speech regarding the border issue. He has made several speeches here and el where and he only repeated here what he said previously.

Sir, the agitation for the formation of Karnatak State including Belgaum was going on since forty or fifty years. The matter was considered by two Commissions, the Dhar Commission and the Fazl Ali Commission. All the Hon'ble Members who spoke have given their evidence before the Commissions along with their Kannada friends. This question was given full consideration by the Commission and they have submitted a report. This rep rt was discussed in Parliament in the form of a Bill. Ultimately this Bill was passed by Parliament and it is now an Act and I think that all Hon'ble Members who have any respect for democracy should accept that Act and implement it. According to the Act of Parliament, whatever was given to the new Mysore State belongs to the new Mysore State and whatever areas have been given to other States belong to those States. It is no use agitating about it continuously. Of course, there is some scope, as

has been stated by the Union Home Minister on the floor of Parliament, for some minor adjustments ; if there are minor boundary adjustments, to be made in consultation with the two State Governments, if both State Governments' representatives agree, that question may be taken for consideration. Beyond that, there is no scope. This is what I have been repeatedly saying. Even today, if there is a good atmosphere, if my Hon'ble friends who have already withdrawn the agitation create a good atmosphere, there may be some scope for both Governments to sit together and consider and it is likely that some minor boundary adjustments, either on this or the other side, can be settled. Otherwise, I do not think it is possible to arrive at any settlement.

Sir, I have read in some of the Marathi and Kannada newspapers that the agitation that was carried on by the Samithi was not endorsed by the Chief Minister of Bombay. He has said that it is the Samithi that has created difficulties in the way of settling the issues. But for these people, it would have been possible for him and the Government of Mysore to come to a settlement regarding minor border adjustments.

Sri Sunthankar made a statement just now that this Government did not allow the Rani Parvati College to be affiliated to Poona University. This question was raised in Bombay State also when Sri Sunthankar and myself were in Bombay State. The then Government of Bombay did not agree to allow the Rani Parvati College to be affiliated to Poona University.

I was the Parliamentary Secretary to Hon'ble B. G. Kher. He was a Maharastrian as has been claimed by my friend.

Sri V. S. PATIL.—He was not a Maharastrian.

Sri B. D. JATTI.—If I know correctly, Sri B. G. Kher is a Maharastrian. If they accede that he is a Kannadiga I will be very glad. There is no use saying that this Government did not allow the R.P.D. College to be affiliated to Poona University. Secondly, Sri Sunthankar was trying to make out a case that after the formation of new Mysore State, the number of Marathi primary schools have been reduced. It is not only absolutely incorrect, but it is false. I will give some of the figures.

Sri B. R. SUNTHANKAR.—I think Maharati schools are converted into Kannada schools.

Sri B. D. JATTI.—That is also not correct. It all depends upon the parents of the pupils who want either to teach their children in Marathi or Kannada. If the parents do not want to teach their children in Marathi, nobody can compel them to teach in Marathi. That depends upon the choice of the parents. Whenever we get 40 students and more, we are willing to open a primary school in their own mother tongue, whether it is Marathi, Urdu, Telugu, Tamil or any other language which is spoken here in the Mysore State. Sir, the number of primary schools of various linguistic minority groups are as given below :— I am only saying about Marathi primary schools in the new Mysore State. It is 742. For the information of my Hon'ble friends, I want to say that three primary Marathi schools are being run in Bangalore. There are 18 Marathi high schools. So, now the total number of primary schools and high schools put together is 760. I do not know on what figures my Hon'ble friend is saying that this Government is not giving due importance to Marathi students and Marathi schools.

If my Hon'ble friend gives figure of the Marathi schools when we were in Bombay, I will be very glad. There is a definite increase in the number of Marathi primary schools in the State. If he challenges me, I am going to give figures. If he complains that Marathi primary school teachers are not given opportunity to get training in training colleges, it is also incorrect. There is one private college in Belgaum where Marathi primary school teachers are trained. Recently, the Government have started a Training College in Jamkhandi for training Marathi primary school teachers in Marathi only. I do not understand how it is they are complaining that opportunity is not given to

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Marathi primary school teachers to be taught in Marathi in training colleges.

A MEMBER.—Is there any institution in Bidar for Marathi primary school teachers ?

Sri B. D. JATTI.—I am trying to answer questions raised by my Hon'ble friend. If that was raised, I would have replied.

Then coming to the proper subject of today, namely, no-tax campaign, my Hon'ble friend has made speeches n this House and on various occasi ns. When they started the agitation, they thought that they would be successful; but unfortunately, they could not succeed in leading the agitation because this agitation has not come from the people but it is only due to the instigation of my friend that this agitation is being carried on. That is why it has completely failed. Satyagraha was launched from 6th November 1958 in Belgaum, Nippani, Khanapur, Karwar, Bhalki and Avara. Sir, the agitation attracted some attention in the first few days and started weakening in the later stage sbecause it was not genuine, as has been said by my friend Sri Kothavale. It was due to the various tricks played by my friends that agitation could be carried on for some time. Sri, I will give the figures. In all 9,100 including 1,441 women were arrested and of this, 1,664 persons were non-locals, that is, they were either from Kolhapur or other districts of Bombay State.

A MEMBER.—Were they hired ?

SriB. D. JATTI.—I do not know the methods followed by Hon'ble friends. How can I know that ? Since the agitators felt that Satyagraha had not fared well, they started no-tax campaign on 9th February 1959. He says that they are not prepared to budge an inch. But I also say that if any illegal activity is carried on in Mysore State, Government is not prepared to budge an inch and they will deal with the agitators legally. They say that they are not arrested but at the same time they complain that the people who were arrested were not given lighter punishment. I do not understand that. When they were arrested they will have to be sent to the courts. If the court decides punishment, how can they complain about it? I do not understand how the Government can take interest in giving them less punishment. They are arguing on both sides that is convenient to them. Coming to the subject of no-tax campaign, I made a statement to the Press. My friend Sri Sunthankar said that I played jugglery. It is not correct. I gave a list of taluks wherein they have started no-tax campaign. That is not jugglery. That is a correct statement. Coming to the villages wherein they say they have started no-tax campaign, the area was divided into six groups consisting of 203 villages. My Hon'ble friend wants to play jugglery by reducing the number of villages. The total number of villages wherein they have started no-tax campaign is 203. In Belgaum Taluk, they have started no-tax campaign in 54 villages. I will give the land revenue assessment: the demand is Rs. 1,67,424; collection is Rs. 78,625; that works out to 46.9 per cent. Sir, in Khanapur Taluk, the number of villages wherein no-tax campaign has been started is 41 ; land revenue assessment demand is Rs. 56,182; collection is Rs. 30.214. It works out to 53.8 per cent. Then Chikodi Taluk: the number of villages selected for no tax campaign is 14 ; the demand is for Rs. 41,371 ; collection is Rs. 38,934. That works out to 94.1 per cent.

Sri B. R. SUNTHANKAR.—It is not correct.

Sri B. D. JATTI.—You are not the authority to say. You do not know the figures. That is why you are trying to say incorrectly. In Karwar the number of villages wherein no-tax campaign was started was 17. The demand is for Rs. 64,097; collection is Rs.64,097. The recovery is therefore cent per cent. Still my Hon'ble friend wants to plead that no-tax campaign is a success in Karwar. On this basis, how can he claim Karwar I do not u derstand. In Bhalki the number of villages wherein no-tax campaign was started is 32. The demand is for Rs. 79,412. Collection is Rs. 62,528. That works out to 79 per cent. Sir, in Avara, the number

of villages chosen for no-tax campaign is 45. The assessment to be collected is Rs. 91,427, and the actual collection is Rs. 39.401. That works out to 43 per cent.

7-30 P.M.

This is the correct position regarding the no-tax campaign. So I want to know how it is that the no-tax campaign has been successful. I wish to say very clearly before this Hon'ble House that so far Government have not used any coercive methods either through the Revenue Department or through the Police Department. Not only that; Government have issued instructions not to use any coercive methods at all because it is not unwillingness of the people to pay land revenue but pressure has been put on them not to pay. Such being the case, the Hon'ble Member Sri Sunthankar and others are trying to make much of it. In all I have only two or three instances of obstruction to the collection of land revenue in Bhalki, Talegoan and Kamalanagar. Except the three cases, there are no others which have been reported to Government. People of these different areas are willing to pay the land revenue but some of our Hon'ble friends there are pressing them not to pay. But, in spite of the pressure, they are paying.

Let me now come to the Hon'ble Member Sri Sunthankar himself. He has claimed to be a leader of Maharashtra Ekikarana Samithi and at the same time he wants to make a speech here that he has no connection with that Samithi.

Sri B. R. SUNTHANKAR.—No, it is false.

Sri B. D. JATTI.—You said that you had resigned from that Samithi.

Sri B. R. SUNTHANKAR.—Who said so? I challenge, it is not correct at all.

Sri B. D. JATTI.—If you say it is not correct I accept it.

Sri B. R. SUNTHANKAR.—The Hon'ble Member being a Chief Minister ought to give the House correct information.

Sri B. D. JATTI.—I said that if you say it is not correct I accept it. There is no doubt about it. But the Hon'ble Member himself has got lands and the assessment of those lands has been paid. He wants to show to the outside world that he is not responsible for the payment of the assessment. Let him make a statement...

Sri B. R. SUNTHANKAR.—But how was it recovered?

Sri B. D. JATTI.—I shall tell; please have the patience to hear me, and you will understand it. The Hon'ble Member admits it has been paid. If it has been paid he must have paid and he has paid it. But he says he has not paid the assessment. If he has not paid, his tenant has paid it. If he has no control over his tenant, how can he have control over others I do not understand (*Laughter*). He claims to be a leader of his people. He cannot control his own tenant and I do not know what type of a leader he is.

Sri B. R. SUNTHANKAR.—My tenant has not paid it. It has been collected from Takavi loan.

Sri B. D. JATTI.—He has made a statement that he himself has not paid it and again he makes a statement that it was deducted from the takavi loan which the Government advanced. It is absolutely incorrect; it is absolutely false. The tenant of Sri Sunthankar paid the assessment on a date earlier than the date on which the takavi loan was advanced to him.

Sri B. R. SUNTHANKAR.—It has not been paid by my tenant.

Sri B. D. JATTI.—Sir, if it is not true, let him produce the receipt here and I am prepared to accept if it is not correct. It is no use making loud noise by which nobody can become a leader. To become a leader he must be quiet. Let him be quiet. Let him not make noise in an Hon'ble House like this. Let him do that thing outside. I do not object for that. So this is the true picture of the no-tax campaign. After having completely failed in the previous agitation, there was no other course now for them except to resort to no-tax campaign. Here also they have completely failed and I am sure that they will fail still

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more. But we are not going to use any coercive measures because I know that on the borders of Mysore State all our people are very good. Whatever the instigation may be from the side of my friend or friends, I am sure that there is going to be cent per cent recovery. All the people who are on the border say that these top ranking people for the sake of their prestige are coming in the way of payment of land revenue. Those people are prepared to pay and they have paid the assessment.

So, my Hon'ble friend and his friends who are working in the Maharashtra Ekikaran Samithi have failed here and they will fail in the other areas also. They cannot carry on the agitation in this way.

MR. SPEAKER.—The House now rises and meets tomorrow at 8.30 A.M.

The House adjourned at Thirty-eight Minutes past Seven of the Clock to meet again at Thirty Minutes past Eight of the Clock on Tuesday, the 11th August 1959.